

AN
ANSWER

TO
A DECLARATION

OF
The Lords and Commons, con-
cerning the Papers of the Scots
Commissioners.

INTITULED,

The Answer of the Commissioners to both
Houses of Parliament upon the new Proposi-
tions of Peace, and the foure Bills
to be sent to his Majesty.

By *Mercurius Pragmaticus.*



Printed for J. S. 1648.

A N S V V E R

A D D I T I O N

The Lords and Commons
of Great Britain
in Parliament assembled

Have taken into consideration
The Bill for the better
regulating the Trade
of the Colonies

And have approved the same

IN WITNESS WHEREOF
We have hereunto set
our Hands and the Great Seal
of Great Britain, this
Twenty-fifth day of
March, in the fifth Year
of His Majesty King George
the Third.



AN
ANSWER TO THE
late Declaration of the Lords and
Commons, of the Parliament of
ENGLAND.

Although we are not ignorant how many obstructions have of late been occasioned, by those who pretend a more then ordinary zeale to a speedie settlement, and a compofure of those unhappy differences, which (but that the providence of the Higheft prevailed) had ere this, buried the two Kingdoms of *England* and *Scotland*, in an united ruine, yet we shall not waste time now, to cite either the Impediments or the parties, contenting our selves onely with a free and full answer, to the late Declaration of the Lords, and Commons Assembled in the Parliament of *England* which we looke upon, as a meere bundle of invectives, and an heepe of Callumnies for through-out the whole booke not one clause, but favours of malice, rancour and contempt, but indeed what else but gall, can flow from the quill, of that impudent Reviler of his King, and notorious Incendiarie, between the two Kingdomes, *Harry Martin*, who (as we are credibly informed) was the composer of the said Declaration, but we shall hold it; altogether beneath us, to castigate Callumnies, of the said *Martin*, in a publick way, and shall now proceed, to take to pieces, the late Declaration, to Dissect, and anotomize it, that so the whole proportion of it being open to the view of the world, they may be informed, of its imperfect perfectness.

First then they Declare, that they were put upon this Declaration,

claration, in answer to those Papers intituled, *The answer of the Commissioners of Scotland, to both Houses of Parliament upon the new Propositions of peace, and four Bills to be sent to his Majestie to undeceive the minds of the people of both Kingdoms,* as if our fallacies were such, that it is high time they were discovered, and that we had deceived our trust, and by under hand and sinister practises, sought our owne and not our Nations welfare, but we shall not need, to bestow much labour, in wiping away the staine, since our owne Nation are not the least anxious of our fidelity, neither will it be a worke worthy the undertaking to release their constant perfidiousnesse even from their first day of sitting; and we should but carry pots to Samos and Owles, to Athens, if we should tell, they have betrayed their trust to God, by breaking the Covenant, to their King by trampling upon the Oath of Allegiance, and to their Country, by prostrating their power, and suffering themselves to be over-awed, by a Sectarian Army, who are (or ought to be) wholly at their disposing, but they are not contented to brand us with Apostacie, but they also would give the world to thinke that our power is triviall, and invalid for they say.

"We desire it may be remembered, that when we speake of the Commissioners of *Scotland*, we intend not through-
 "out the whole Declaration, the Kingdome of *Scotland* who
 "we rest confident will not owne their Commissioners in
 "these Papers, in their transactions in the Isle of *Wight*, nor in
 "many other of their Papers, and proceedings when they
 "shall be truly informed of their carriage, but that the King-
 "dome of *Scotland* will be ready to doe us and themselves
 "right.

Here they haue turned their Galls up, and spit the worst of
 Venome, for because themselves would not be thought the
 least guilty (as it hath ever been the manner of persons, the
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most nocent, and obnoxious) to stand high upon their reputations they cast aspersions upon us and thinke themselves sufficiently vindicated if we are disparaged, in regard whereof we have a just occasion, to returne to them their owne words according to their owne practises, and tell them, *That all the Rhetorique used in this point, to abuse the minds of well minded people, and to lighten their fancies against our proceedings might have been spared.* but we see their aime, and that they have an ardent desire still to keep themselves in the Saddle had they ability, to mannage the Steed, and indeed to cause so implacable an hatred between the two Kingdomes, as all the Heccatombes, of asier intreaties may not expiate.

And that it may be so as soone as may be they proceed, to make their and our Sovereigne Lord King CHARLES, incapable of Governing, and themselves of obeying, and this contrary to all law and reason they will prove with their wild Sophistrie to be both good and requisite, when they say.

“ We aske what reason we have to respect better satisfaction, in the way of a treatie them formerly at *Uxbridge*,
 “ or in a personall treaty at *Oxford*, unless we be resolved
 “ to Treat away all that we have fought for, and to be Treated out of what we could not be fought out of, or at least
 “ what can we expect of a Treaty but under pretence of satisfying all interests, one interest shall be set up against another to deuide us, and that thereby (having laid no foundation of safety before hand, the King might set up his interest
 “ above them all, if succeesse, and advantage of the crowne in
 “ the Kings esteeme must be the measure of our resolutions,
 “ or that hereby we must have the way, or termes of our peace cut out unto us.

Thus they make themselves no longer fellow subjects with us, and that by the right of conquest, as having ent in pieces with the sword, both the *Covenant* and the Oath of *Allegiance*, and so render themselves to the world, as persons who are no better then doubly perjuried; have they so soone, or else are they wicked as not to remember, how we once joyntly Sollemnly protested with lift up hands to the most High God; that we had no intention to curtaile his Majestie of any of the least of his lawfull Priviledges, but that with our utmost inducements we would assay to reinstate his Majesties in his Pristine Glory and Dignitie, and having instated him to defend Him with our utmost abillities & had we apprehended that the least injurie or violence would have been committed against his Majesties Royall Person as it was offered at *Holdenby*, and reported to be *Hampson*, or if we had not received a faithfull assurance of the Houses, that their intentions were cordial and Loyall towards him, nor all the threatnings, or allarmments, in the world should have perswaded us, to have parted with his Majesties Person, till all Armies had been disbanded and the peace of the Kingdome settled, it was our brotherly confidence in the Houses, who are (or ought to be) our fellow subjects, that moved us to surrender the King into their hands and therefore all the world cannot but assoile us and acknowledge our innocence and fidellity to the King; and that when wee delivered him into the hands of these Commissioners appointed for that purpose, by both Houses, of Parliament we had no thought not were left privie to their treacherous intentions towards him, but that we were then we are now his Loyall humble subjects, willing to submit to all his lawfull commands with submissive obedience, as to, our King and Sovereigne.

But they goe on in their cavills, and would indeavour to prove by *Sophistria*, that which they have no warrant for, either by law or conscience, when they tell us.

“We

"Wee say that that the *Scots* Commissioners mis-
 "take their aime, if they thinke the Kings presence
 "with the Parliament, necessarily implieth his pre-
 "sence at *London*, which he and they so much desire,
 "that he might have opportunity, to cajole the Cit-
 "izens; if his presence with the Parliament were ne-
 "cessary, yet it is not necessary, the Parliament
 "be at *London*, and as much doe they mistake the Par-
 "liaments Declarations, if they thinke it was the
 "Kings Locall absent from his Parliament which they
 "Declared to be the chief cause of all the warre mis-
 "cheif, and calamities of the Kingdomes, any other-
 "wise then it was his distance from them, in affections
 "and his oppositions, to their counsells, and indea-
 "vours.

What odd Silogismes are here, let the world judge,
 whether the Houses, were it in their power, would not
 take away Mouarchicall Government, Roote, and
 Branch, although it be the very basis, whereon ours
 and their Priviledges are buik, and the maine pillar
 that supporteth the Parliament House, the Devill is a
 good Sophister, and disputes notably unto them, *if the
 Kings presence be necessary at London, yet it is not neces-
 sary the Parliament should be at London*, as if the
 Kings presence at London, and sitting amongst them,
 in a Parliamentarie way could prove the Cajoling, of
 the Citizens who we believe are row become so
 weary of their tyranie, that they would be glad to
 be once more under his Majesties command, were he
 in the same posture of governing, that he was ere they
 began

began the warre, rather then to continue any longer, under a constrained obedience to them, but what maketh their averinsse a miracle, is, because his Majestie hath been graciously pleased to proffer the signing to an act of Oblivion, and is content to cover all former impieties, under his owne skirts, but it seemes to us (and surely to all honest men) more then monstrous that the Houses who once told us it was their chiefe sorrow that the King would not sit with them, and made the world believe as they perswaded us, that the cause of their warre, was to recover his person amongst them, should now publish to the world that his residence amongst them, is utterly unnecessary, as if it were possible to perswade us or any possessed with sense, that they who were called together by him, act all in his name and because of his distance from them, have done nothing these seven yeers, to prove they are a Parliament, save (perhaps) to defend themselves; and to command in his name, should now on the sudden be enriched with so much power, from whence derived none knows as without him to make lawes and Statutes unless they intend (which wickednesse Heaven hinder them from) to depose him, and illegitimate his children, but the truth is, for ought we see, or can gather, by their fore-passe actions and present proceedings, they never intend to settle the Kingdome, either with him or without him with him (it seemes) they dread to doe, being conscious of their own guilt, and without him they cannot, nay but shall not doe it, while we are a Nation, but had not their consciences been seared with an hot Iron, they might ere this have been reconciled to their King, and he to them, the Royall party appeled, the Cnic quitted the Countrey contented, and every man sitting under his owne Vine would their wickednesse have permitted them, to have done so much good for themselves, and their Nation, how often have we sued unto them to put their owne, and the Kingdomes estate, how often have we implored them, that there might be a free and unrestrained application made to his Majestie from the Parliaments of both Kingdomes desiring them to invite his Majestie to come to London, and to declare that he should be there with safety honour and freedome then which we see, no other probable means to obtaine a safe and well grounded peace, and this is no more then they and we are obliged to doe, according to our Covenant Allegiance, and duty of Subjects.

But

But now we see, and it is too apparant to the world, that they respect not either Religion, the Interest of the Crown, or the Union and joynt concernment of both Kingdomes; and because we charged them, and that upon good grounds, to tolerate all Religions, and to be remiss in looking after the matters of God; They say,

“What are those matters which these Commissioners call the matters of God? Are they the names *Solemne League and Covenant*, or the things contained in the Solemne League and Covenant? And if so, why not one thing as well as another? Why are not the Priviledges and Authoritie of Parliament, formerly acquiesced in, as the surest Pillars and preservatives of Religion? And why are not the Rights and Liberties of the Kingdome matters of God, as well as the Government of the Church, in such and such a forme? Of old the Clergie stiled their Temporalities and Possessions the Patrimony of Christ, and the quarrell betweene them and the State the Cause of God, and a matter of Religion, though indeed it was a contest onely of power and dominion, which indeed, if it be well looked into, will prove also the state of many questions, which goe under the notion of Religion at this day.

What a most learned evasion doe they here make, to justifie their breach of Covenant? Doe they thinke these quodlibets will answer the expectations, or settle the hearts of an incensed Nation? It seems by this, that when they entred into League with us, they swore with a mentall reservation, and intended to make application in such manner as might most make for their owne advantage; If they keepe up their extorted power without diminution, if they attempt with their utmost indeavours, to make themselves absolute and Arbitrary Lords; what ever they doe in reference to themselves, and be their undertakings how so ever propitious and infamous, we must conclude them to be in reference to the

with all willingnesse, they give us a strong motive, which is, The Priviledges of Parliament ought to be acquiesced in, as the surest Pillars and preservatives of Religion: so that whatsoever they please to call the Rights and Liberties of the Kingdome, be it either in Imprisoning their King, or in tolerating a hodge-podge of all Religions; or be it in enslaving and trampling upon their fellow Subjects, it must be tearmed with no worse title then the matters of God; but they doe very notably, to make the custome of the old Clergie their example, (though they would not have us to thinke so) since with them they call all Causes Gods, provided they be feeling causes, and make either for their profit or preferment; in regard whereof, we cannot but tell them, that they are the vilest Hypocrites, we say not Treachers, that live, and that never men like them ever shew'd themselves in such various colours, while according to their owne saying of others, they seemingly strive to purchase a perfect Reformation, when indeed, it is only a contest of power & Dominion, and a little to vary from their words, will prove also the state of all their undertakings which goe under the notion of Religion: but they proceed to justifie (as, what is it that they will not defend?) And because we are so credulous, they hope to perswade us into a belief of any thing; And therefore they say,

" It is one thing to leave every man without any Law to
 " his own judgment and fancy, in the service and worship of
 " God, and another thing to give a Libertie by Law (as was
 " desired) to some men to doe some things in their owne nature not unlawfull, though different from what is thought
 " fit to be generally settled in the Kingdome; it is one thing to
 " require conformitie to a Law already made, according to
 " the word of God; and upon cleare evidence thereof, another thing, to make a Law requiring conformitie from all
 " persons, to all things, though not founded upon any cleare
 " evidence of Scripture, or that are only founded upon prudentiall grounds, wherein the Magistrate hath the like latitude
 " to dispense and qualifie, as to injoyne and ordaine; it is one
 " thing

“ thing what a State holds fit to declare requisite, and also to
 “ countenance and encourage by rewards; and other wayes,
 “ and another thing, when it holds fit to compell and force.

Wee confesse, That there is some difference between compulsion and permission, and that a *Free State* (which epithite wee hope the Houses will not, nor dare not assume to themselves) may upon prudentiall grounds tolerate a Libertie in the worship of God; but all this while wee are confident, that they cannot doe so and not be guiltie of grievous sinne; for who is so shallow not to conceive, or so obstinate not to confesse, that where such a toleration is granted, many Prophaneations must inevitably follow? For who ever knew or read, but that when men are permitted to worship God in their owne way, without limitation or prescription, they for the most fall in one error or other? but wee perceive, that the Houses, so themselves may be tolerated, to sit and sway without disturbance, care not what Religion their Vassailes are of; as the Turkes, who, so their slaves performe their service, mind not whether they call upon Christ or *Mahomet*; nor care they, though by their impious toleration a doore be opened to Atheisme and all Religions, to all kind of Licentiousnesse, to Deformitie, and Multiformitie of Heresies and Sects, which may produce the ruine of Religion in both Kingdoms: What a grosse absurditie is it of them, yea, worthy to be laughed at, to make a Law for the establishing of the Presbyterian Government, and yet in the same Act to desire that none should obey that Law, but such as are pleased so to doe? and againe, to appoint the Ministers and Elders by an Ordinance, to suspend from the Sacrament onely such persons as the Houses have thought fit and no other, though it be against their conscience so to doe, and that they are bound with severall restrictions in their meetings and assemblies, and are not allowed the use and exercise of all the ordinances appointed by the word of God; so as that Libertie of Conscience is denied to them, and granted to others who have an unlimited toleration for the time of indurance, matter of worship, and

exercise of all Ordinances; which toleration is of that capacitie and latitude, that it admits of many vile and grosse errors, which have beene condemned and cast out of the Church in former times. And now for the nice distinction that they make concerning their owne power as Magistrates, to countenance or compell as they find cause, it is cleare both by the word of God and humane examples, that a toleration ought not to be permitted, and that the events of such countenancings and encouragements as they speak of, have ever produced sad and farall events. But all this while they have but proved themselves Apostates, and relinquishers of those Principles which they once bound themselves to profecure, and therefore must expect fierce vengeance and condigne punishments hereafter.

But because wee once demanded of them, according to our dutie to God, and allegiance to our Sovereigne, whether a Toleration shall be continued to all such, as by their pernicious Doctrines and Actions offer violence to the Kings Person and Authoritie, and in a high degree violate every Article of the *Solemne League and Covenant*; they say,

“ That neither to all such, nor to any such, is a Toleration desired: but who doe more undermine the Securitie of the Kings Person and Authoritie, then those that hinder a happy Settlement betweene him and his People, by a canselesse dissenting from the Houses of Parliament, in those few necessarie things desired by them, as previous to a Treatie upon the rest, and that boulster him up in Counsels and Resolutions so apparently destructive to himselfe, his Anthoritie, and Posteritie, who so highly have invaded the Priviledges of Parliament, in the cases of particular Members thereof?

Were it so, as the contrarie is too apparant, that no such Toleration be desired; yet sure it well becomes loyall and faithfull subjects strictly to forbid and prohibit all such wilde courses: But it is apparant, yea (and to our shame) is become the talke of forraigne Nations, that they not onely tolerate
but

but encourage their Independent Ministers, on all occasions and opportunities, to rayle against their Sovereigne, to scandalize his fore-past Acts of Government, and to exasperate the people against Monarchicall Discipline. Nor is this impietie permitted in Pulpits alone, but also frequently in Print, while their Pamphletiers are countenanc'd to rayle against him, as a vile and unworthy man, one not meet to sway the Scepter; a man of bloud, who ought to be called to an account for those Cruelties that were practis'd during the Warre.

But this wee have no reason to marvell at, since the Houses themselves have given those Varlets so pregnant an example to imitate, as appears by a *Declaration* put forth in their Names, and intituled, *A Declaration of the Lords and Commons assembled in Parliament, shewing the Reasons and Grounds why they have voted, that no more Addresses be made to the King, nor any Message received from him.* And although it doth wonderfully astonish us to thinke, that so illegall and destructive a Vote should ever be, yet wee cannot but wonder much more, that so strange a Paradox should be maintained in Print, and that by the appointment of the Houses, since wee and the world know, that that disloyall Vote was against the very essence and being of Parliaments; and that when they Voted no further Addresses should be made to the King, they Voted themselves no Parliament, if they will credit the fundamentall Lawes of their Land. But our soules are smitten with sorrow, and with unspeakable horror, when wee cogitate the matter and substance of that *Declaration*; wherein the Houses (swayed by wee know not what Furies) have not spared to tax his Majestie as accessarie to the poysoning of his Father; a thing not to be thought on, and from which wee are confident his Majestie is as cleare as hee was at the houre of his Birth: as also they charge him to have a hand in the Businesse of *Rochel*, with other Crimes and Misdemeanours, in such contemptuous and diversivolent language, that wee have cause to suspect they are mad, and by some fatall accident are bereft of their wits. But wee would faine know of them, since themselves can so easily dispense with all Oathes and Covenants, and have cast behind them all the dutie and allegiance they

they owe unto their Sovereigne; whether, or no, wee his subjects of *Scotland* shall be prohibited by them from making any further Addresses to, or receiving a Message from him? For how ere they (elated with their successes) are pleased to taunt us, as contemptible; yet wee would have them know, that wee esteeme our selves equally interested in the person of the King; and though he be in their repute but a *dead Dog*, yet he is in our sight a *living Lion*. But whereas they say, and that in reference to us, That *none more undermine the Securitie of the Kings Person and Authoritie, then those that hinder a happie Settlement betweene Him and His People, by a causelesse Dissenting*: Wee answer; What dis-affection did they ever finde in us? If they have, let them divulge it, as wee are sure they would not have forgotten to doe, had they had the least colour or pretext: But wee perceive the ground of their Malice is, for that wee joyned not with them, and were not urgent upon his Majestie for the signing of the last foure Bills; which Bills were destructive to Religion, his Majesties Authoritie, and the Amicitie of the two Kingdomes; and therefore we could not in Conscience or Honour joyne with them: eyther let them say how and by what meanes wee boulster him up in Counsels and Resolutions, apparantly destructive to himselfe, his Authoritie, and Posteritie; if they meane, that our Protestations to be loyall subjects unto him, according to Gods command, and the Oath that wee have taken, be a boulstring of him, then wee must tell them, that wee doe but our dutie, and what they ought to doe, were they not Rebellious; and wee feare their owne wickednesse doth so boulster up themselves, that they will goe in a trance to Hell, and sinke ere they are aware of it: But their Conquests doth so puffe them up, that they imagine themselves safe even from the Arme of Heaven; and they resolve (it seemes) since they have brought their King on his knees, not to pardon him, though he beg it, nor to smile upon him, though he kisse the Rod; and therefore they tell us:

"We say, the King having stood it out to the last, and being reduced to the condition he is in, the Houses making so often
"appli-

“ applications unto him ; and after all, making him such an
 “ Offer, as upon his granting them, those few necessary things
 “ (which upon no tearmes, nor upon any Treatie, they can re-
 “ cede from) to treat upon all the rest, affordeth a greater and
 “ more solid ground of confidence to the King, then any thing
 “ he can doe for the Parliament doth give them ; for what
 “ can he give them, but what they have alreadye ?

That the King stood it out to the last, none can denie ; but
 that he should be reduced to the condition he is in, we are ut-
 terly to seeke : we grant, the Houses made severall applications
 to the King, but their Propositions were too high, and (indeed)
 so destructive to his Majesties power, that we see not how he
 could either in Conscience or Honour signe them : but for the
 foure last Bills, the Houses had learnt by their former applica-
 tions, and they knew right well, that his Majestie would by no
 meanes assent to them, for that (to speake truth) they were
 meerly Impositions, and not Propositions ; and to us it seemeth,
 they rather devised them as an occasion to quarrell with him,
 that so they might have some pretence to Vote as they did af-
 terwards, rather then out of any reall intent that his Majestie
 should signe them, and so a personall Treatie ensue. But where-
 as they boastingly say, that the King can give them nothing
 but what they have alreadye ; Wee answer, That there is a ve-
 ry vast difference betweene an usurpt fruition, and a peacea-
 ble legall enjoyment : 'Tis truth, they have now his Revenne,
 his Navie, Castles, and Magazine, wholly in their own hands,
 but can that take them off from yeelding obedience to his
 lawfull commands, or make him incapable of exercising his
 Kingly power ? Surely no : God Almightye open the hearts
 of the two Houses, that they may consider and repent them,
 and let them know, that wee will leave no way or meanes un-
 attempted, to restore our Sovereigne to his full, and former
 power and greatnesse.

Declaration, in answer to those Papers intitled, *The answer of the Commissioners of Scotland, to both Houses of Parliament upon the new Propositions of peace, and four Bills to be sent to his Majesty, to undeceive the minds of the people of both Kingdoms*, as if our fallacies were such, that it is high time they were discovered, and that we had deceived our wife. And by slender hand and sinister practices sought our owne and not our Nations welfare, but we shall not need, to bestow much labour, in wiping away the staine, since our owne Nation are not the least anxious of our fidelity, neither will it be a worke worthy the undertaking to recale their constant perfidie, these even from their first day of siding, and we should not carry pots to Samos and Owles, to Athens, if we should sell, they have betrayed their trust to God, by breaking the Covenant, to their King, by trampling upon the Oath of Allegiance, and to their Country, by prostituting their power, and suffering themselves to be over-awed, by a Sectarian Army, who are (or ought to be) wholly at their disposing, but they are not contented to brand us with Apostacie, but they also would give the world to thinke that our power is triviall, and invalid for they say.

"We desire it may be remembered, that when we speake of the Commissioners of *Scotland*, we intend not through out the whole Declaration, the Kingdome of *Scotland*, who we rest confident will not owne their Commissioners in these Papers, in their transactions in the Isle of *Harris*, nor in many other of their Papers, and proceedings when they shall be truly informed of their carriage, but that the Kingdome of *Scotland* will be ready to doe us and themselves right.

Here they have turned their Galls up, and spit the worst of Venome, for because themselves would not be thought the least guilty (as it hath ever been the manner of persons, the

most sincere, and obsequious) to stand high upon their reputations they cast aspersions upon us and thinke themselves sufficiently vindicated if we are disparaged, in regard whereof we have a just occasion, to reuise so often their owne words according to their owne practises, and tell them, *That as the Rhetorique used in this point, to abuse the minds of well minded people, and to bring their families against our proceedings might have been spared;* but we see their aime, and that they have an ardent desire still to keep themselves in the Saddle had they ability, to maninge the Steed, and it doth so cause不可言喻 an hatred betweene the two Kingdomes, as all the Heretickes, of either intreaties may not expiate. And that it may be so as soone as may be they proceed, to make their and our Sovereigne Lord King CHARLES, incapable of Governing; and themselves of obeying, and this contrary to all law and reason they will prove with their wild Sophistrie to be both good and requisite, when they say, We aske what reason we have to respect better satisfaction, in the way of a treatie then formerly at *Flabridge*, or in a personall treaty at *Oxford*; unless we be resolved to Treat away all that we have fought for; and to be seated out of what we could not be fought out of, or at least what can we expect of a Treaty but under presence of satisfaction all interests, one interest shall be set up against another to divide us, and that thereby (having had no foundation of safety before hand) the King might set up his interest above them all, if successe and advantage of the crowne in the Kings esteeme must be the measure of our resolutions, of that hereby we must have the way, or means of our peace cut out unto us.

Thus they make themselves no longer fellow subjects with us, and that by the right of conquest, as having cut in pieces with the sword, both the *Covenant* and the Oath of *Allegiance*, and so render themselves to the world, as persons who are no better then doubly perjured; have they so soone, or else are they wicked as not to remember, how we once joyntly Solemnly protested with lift up hands to the most High God; that we had no intention to curraile his Majestie of any or the least of his lawfull Priviledges, but that with our utmost induvours we would assay to reinstate his Majesties in his Pristine Glory and Dignitie, and having instated him to defend Him with our utmost abilities, & had we apprehended that the least injurie or violence would have been committed against his Majesties Royall Person as it was offered at *Holdenby*, and reported to be at *Hampton*, or if we had not received a faithfull assurance of the Houses, that their intentions were cordiall and Loyall towards him, nor all the threatnings, or allurements, in the world should have perswaded us, to have parted with his Majesties Person, sith all Armies had been disbanded and the peace of the Kingdom settled, it was our brotherly confidence in the Houses, who are (so thought to be) our fellow subjects, that moved us to surrender the King into their hands; and therefore all the world cannot but assaile us and acknowledge our innocence and fidelity to the King; and that when we delivered him into the hands of these Commissioners appointed for that purpose, by both Houses of Parliament, we had no thought nor were less privie to their treacherous intentions towards him, but that we were then, we are now, his Loyall humble subjects, willing to submit to all his lawfull commands with submissive obedience, as to our King and Sovereigne.

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 "cessary, yet it is not necessary the Parliament
 "be at *London*, and as much doe they mistake the Par-
 "liaments Declarations, if they thinke it was the
 "Kings Locall absence from his Parliament which they
 "Declared to be the chief cause of all the warre, mil-
 "chief, and calamities of the Kingdomes, any other-
 "wise then it was his distance from them, in affections
 "and his oppositions to their counsells, and indea-
 "vours.

What odd Silogismes are here, let the world judge,
 whether the Houses were it in their power, would not
 take away Monarchicall Government, Rooote, and
 Branch, although it be the very basis, whereon ours
 and their Priviledges are buik, and the maine pillar
 that supporteth the Parliament House, the Devill is a
 good Sophister, and distates notably unto them, if the
 Kings presence be necessary at *London*, yet it is not neces-
 sary the Parliament should be at *London*, as if the
 Kings presence at *London*, and sitting amongst them,
 in a Parliamentarie way could prove the Cajoling, of
 the Citizens who we believe are now become so
 weary of their tyrannie, that they wou'd be glad to
 be once more under his Majesties command, were he
 in the same posture of govering that he was ere they
 beg an

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began the warre, rather then to continue any longer, under a
constrained obedience to them, but what maketh their
averinsse a miracle, is, because his Majestie hath been
graciously pleased to proffer the signing to an act of Oblivion,
and is content to cover all former imities, under his owne
skirts, but it seemes to us (and surely to all honest men) more
then monstrous that the Houses who once told us it was their
chiefe sorrow that the King would not sit with them, and made
the world believe as they perswaded us, that the cause of their
warre, was to recover his person amongst them, should now
publish to the world that his presence amongst them, is utter-
ly unnecessary, as if it were possible to perswade us or any posse-
sed with sense, that they who were called together by him, act
all in his name, and because of his distance from them, have
done nothing these seven years, to prove they are a Parliament,
save (perhaps) to defend themselves; and to command in his
name, should now on the sudden be enriched with so much
power, from whence derived none knowes as without him
to make lawes and Statutes unless they intend (which wicked-
nesse Heaven hinder them from) to depose him, and illegiti-
mate his children, but the truth is, for ought we see, or can ga-
ther, by their fore-passe actions and present proceedings, they
never intend to settle the Kingdom, either with him or with-
out him, wish him (it seemes) they dread to doe, being con-
scious of their own guilt, and without him they cannot, nay but
shall not doe it, while we are a Nation, but had not their consciences been
soured with an hot Iron, they might ere this have been reconciled to their
King, and us to them, the Royall party appeased, the Cries quieted the
Country contented, and every man sitting under his owne Vine would their
wickednesse have permitted them, to have done so much good for them-
selves and their Nation, how often have we sued unto them to purry their
owne, and the Kingdomes estate, how often have we implored them, that
there might be a free and unrestrained application made to his Majestie
from the Parliaments of both Kingdomes desiring them to revive his Maje-
stie to come to London, and to declare that he should be there with safety
honour and freedom then which we see, no other probable means to ob-
taine a safe and well grounded peace, and this is no more then they and we
are obliged to doe, according to our Covenant Allegiance, and duty of
Subjects.

But

But now we see, and it is too apparant to the world, that they respect not either Religion, the Interest of the Crowne, or the Union and joynt concernment of both Kingdomes; and because we charged them, and that upon good grounds, to tolerate all Religions, and to be remiss in looking after the matters of God: They say,

"What are those matters which these Commissioners call the matters of God? Are they the names *Solemne League and Covenant*, or the things contained in the *Solemne League and Covenant*? And if so, why not one thing as well as another? Why are not the Priviledges and Authoritie of Parliament, formerly acquiesced in, as the surest Pillars and preservatives of Religion? And why are not the Rights and Liberties of the Kingdome matters of God, as well as the Government of the Church, in such and such a forme? Of old the Clergie stiled their Temporalities, and Possessions the Parimony of Christ, and the quarrell betweene them and the State the Cause of God, and a matter of Religion, though indeed it was a contest onely of power and dominion, which indeed, if it be well looked into, will prove also the state of many questions, which goe under the notion of Religion at this day.

What a most learned evasion doe they here make, to justifie their breach of Covenant? Doe they thinke these quodlibets will answer the expectations, or settle the hearts of an incensed Nation? It seemes by this, that when they entred into League with us, they swore with a mentall reservation, and intended to make application in such manner as might most make for their owne advantage. If they keepe up their extorted power without diminution, if they attempt with their utmost indeavours, to make themselves absolute and Arbitrary Lords; whatsoever they doe in reference to themselves, and be their undertakings never so preposterous and infamous, we must conclude, all is done for God, and in reference to matters of Religion; and that we might be deluded